OFFICE OF THE PRINCIPAL
3 JUN 1958
RURAL EXTENSION TRAINING CENTRE

The poor man's share

gram sevak

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A good catch

Fish is a rich protective food containing animal protein which is badly lacking in the diet of our people. Its culture is very popular in the States of West Bengal, Orissa and Bihar. Of late other States have taken to it. They are rearing fishes in inland waters like ponds, tanks, swamps, irrigation canals, etc., in their respective areas. At present 6,10,000 acres of inland waters are under fish culture in our country and the per head consumption of fish is slightly less than 4 lbs in a year. This area is very small when compared to the actually cultivable inland waters. Since the first Five-Year Plan period systematic cultivation of quick growing species of fishes in the inland waters have been taken up. During the Second Plan period it is expected that fish production will rise by about 33 per cent, i.e. 14 lakh tons.

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GRAM SEVAK

Caitra-Vaisakha, 1879-1880
Vol. 4. April 1958, No. 9.

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Editor: D. Raghavan
Asst. Editor: M. K. Rao
Sketches: Romesh Chandra

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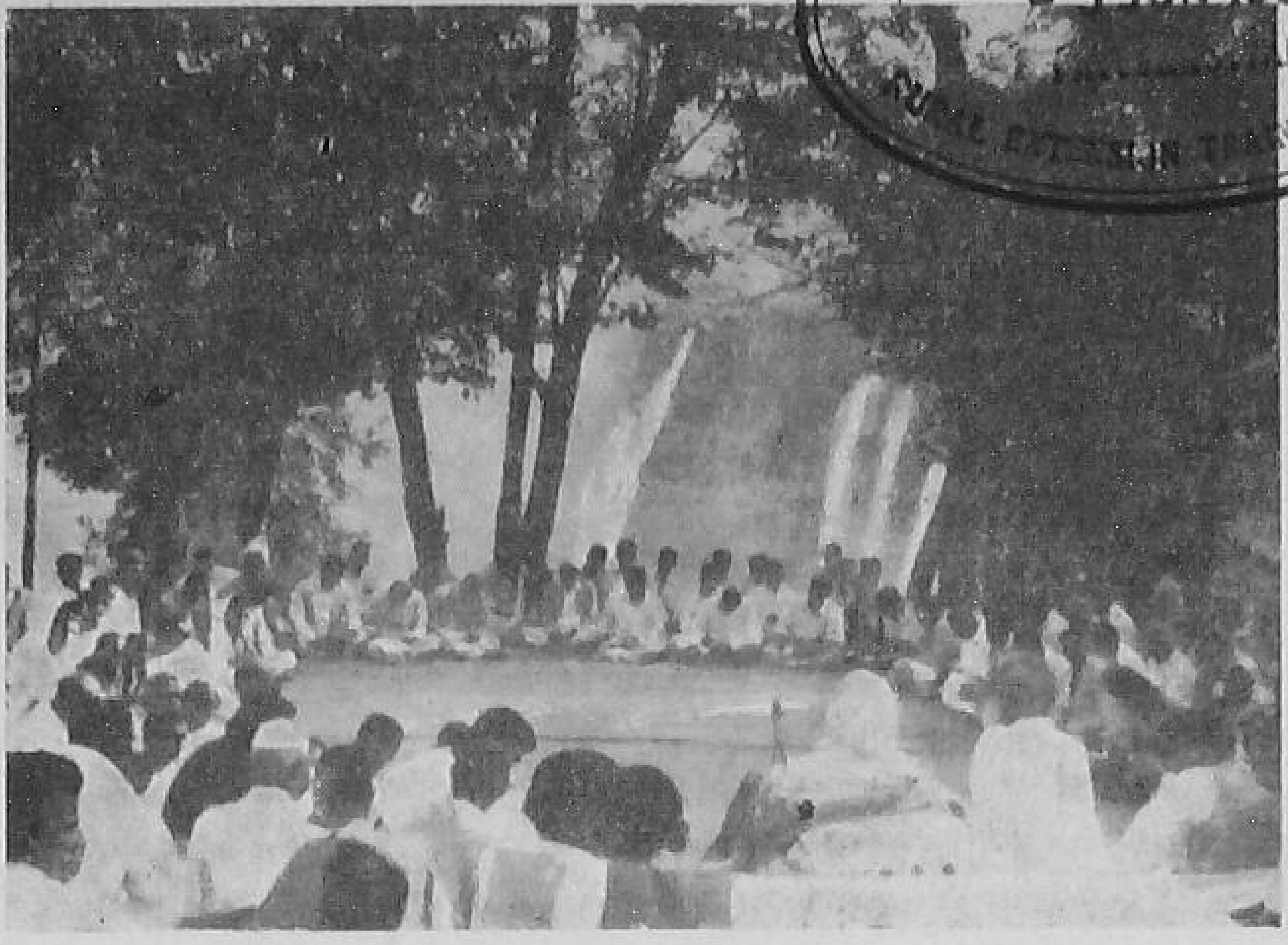


Vinobaji addressing the B.D.O.s near the Jog Falls

The Past and the Present

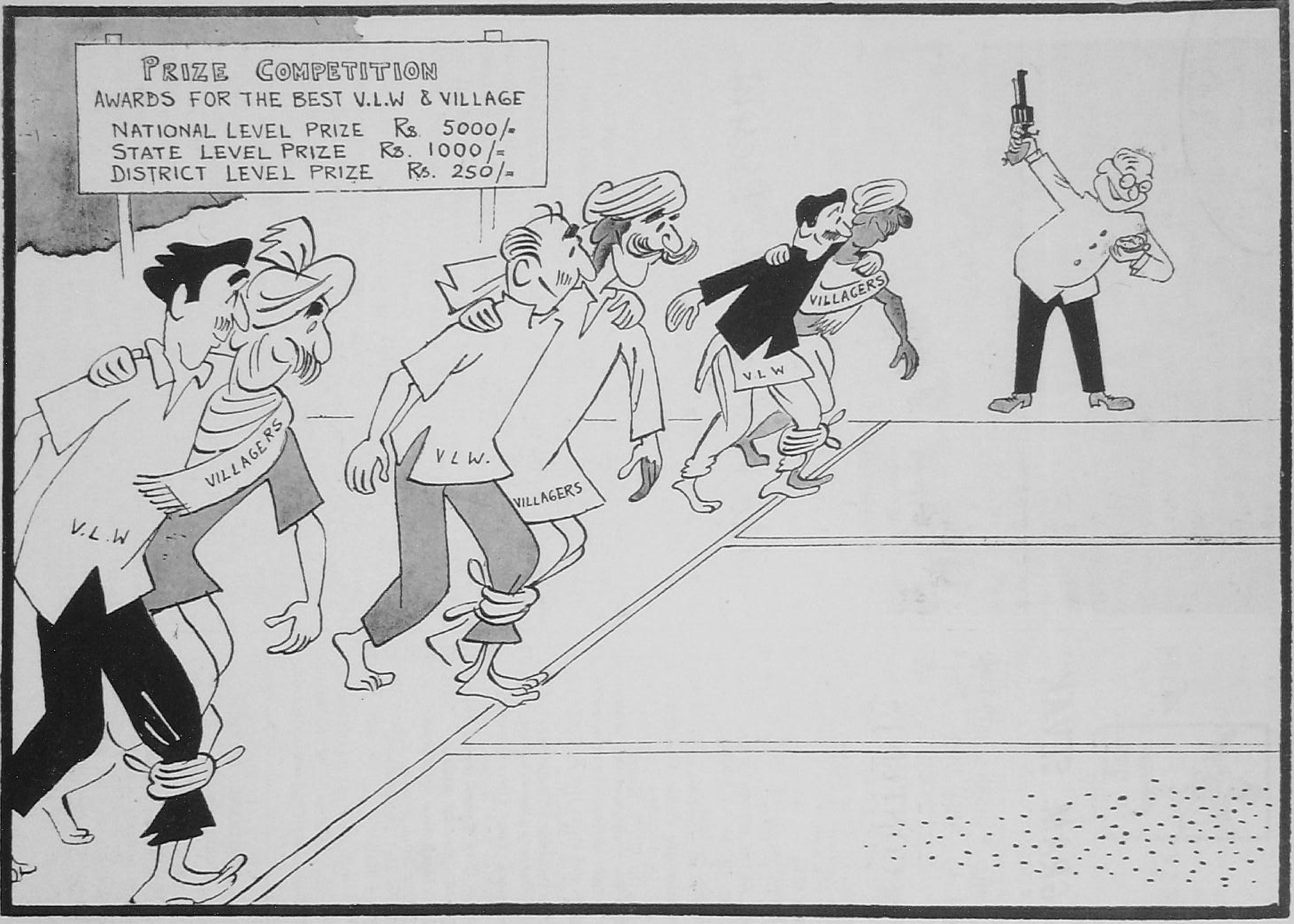
Vinobaji

OUR FOREFATHERS were going to foreign countries to find a market for the articles that were manufactured in our villages. Their intentions were non-violent and were only to find a market for their goods. This would result in the development of love among the countries. No country would ever feel annoyed at such visits of our people. This speaks so well of our tradition and culture. You have read all this in history. These people were constantly engaged in this type of work.

They could never think of non-violence. Just as our people were going to foreign countries, foreigners used to come to India. They would bring their goods to find a market here. In foreign countries there are well developed languages. Even in India there were many developed languages. So were there many religions also. Buddhists, Hindus and others were preaching their own religions peacefully. They spread knowledge and light. Hindusthan had a glorious past, and Hindus were really powerful. There were kings like Akbar. The glory of Hindusthan was well-known even in foreign countries. Visitors used to pour into India to see the country and its people. These visitors were treated with love. Hieun Tsang of China, Alberuni of Algeria toured India and returned. This is history.

But 500 years ago the British, Dutch and French ob-

THE THREE-LEGGED RACE



tained permission and came to India for carrying on trade. They would buy articles of India and export them to their own countries and in turn find a market for their own goods. So people came to India mainly for trade. They were not ambassadors of peace. When they came to India there were differences among the people of the various communities. There were differences between the Brahmin and the Sudra. The gap between the rich and the poor was indeed great. The rich would become richer by exploiting the labour class. The Brahmin practised *shastras*. Others took to agriculture and other avocations. Those who tilled the land were known as Sudras. Those that were engaged in the study of the *shastras*, and in trade considered themselves superior to the other communities. They would not allow others to enter the temples. Touching them even was considered inauspicious.

The foreigners took advantage of this situation. Those that come for trade occupied the whole country. They saw the rich raw materials that were available in the country. Export of these raw materials began. Their intention was not exploitation. They wanted a supply of raw materials for manufacturing ready made goods. We have seen all this in the history of our country.

When this exploitation of Indian resources began the welfare State that was in our villages disappeared. Misery set in. It was then that the word Congress became a familiar word and some of the leaders used to place before the English officers the misery of the rural masses. The English are generous. When they heard of the misery of the villagers they would try to do their best for removing the misery. Naoroji, is one of those Congress leaders. There were also Bengalis and people of Bombay.

Dada Bhai was a Parsee. From his boyhood he worked in the Congress. One of the books written by him was '*Poverty and British Rule in India*'. He was the first Member of the Parliament. He served his motherland throughout his life. Even in 1906 at the age of 80 he was interested in improving the lot of the people. Tilak, Arvind Ghosh and Gandhiji continued their works in the Congress. Many others also sacrificed. Sixty years of constant fight and sacrifice brought us freedom. You all know this.

Raw Materials

Then we had to launch a survey of all the villages of India. Why was this necessary? What are the raw materials available in each of these villages? What were the Cottage Industries in these villages before? What are the possibilities of reviving them? These facts had to be investigated. The Cottage Industries that had died out during the British regime have got to be revived and thus a way of self-sufficiency has got to be found out. Thus decay in the cottage industries has forced the villagers to depend on agriculture entirely for everything. Naturally the villagers experienced the need for money. Where could they get money from? The only way out was to borrow. He pawned his land and got money. What is the way out to repay this loan? The land passed out of his hands. He lost his land. The merchant bought the land of the farmer and became a Zamindar. The farmer was exploited.

Capitalist's Game

The capitalist was very ambitious. He began to grow money crops on the lands that he bought from the farmers. Cotton, sugarcane, tobacco were grown on lands where food was being grown. Tobacco was grown in the fertile river valleys of Krishna and Godavari rivers.

The Gangetic plain is a very fertile tract. Tobacco began to be grown there in Gujarat. Tobacco every where! The word 'Thambaku' must have come from Andhra. 'Aku' in Telugu means leaf, tobacco crop used to pay very well.

When I visited a few villages I found that the villager would have a '*beedi*' in one hand and wish with the other. In the village cotton was being grown and the village spinners and weavers would work and weave cloth necessary for village. If there was any surplus cloth that would be sold, and the weaver would get a little money by that. But this cotton began to move out

of the villages into towns. The result was the village weaver became unemployed. He had neither cloth necessary for himself, nor did he get money. The 'Til' of the village was ground into oil in the town. The fibre that was in the village was sent to the town to be woven into rope. Thus the raw material was got from the village and the towns became manufacturing centres. The villagers had to come to the towns for buying these goods! Villages which were once self-sufficient became dependent on others. Cottage Industries died out and the villagers were left with nothing. This picture you still see in our villages. This defect must be rectified and for that we must have Community Development plans. These Community Development plans must be developed in all the villages of our country. The Central and State Governments should come to the rescue of these villages. Our villages should become self-sufficient. If this has to be achieved the only course left to us is to take to the Community Development programme and the Sarvodaya.

Government servants draw their salaries from the Government treasury. Where does the treasury get its money from? The money comes from the villages. I am not a candidate seeking election. A candidate often wonders if he is really a representative of the people. But I am fully convinced that I am a true representative of the village, and do not seek election. The villagers and I are like the children and their parents.

Gramdan Movement

Government officials should have faith in the Gramdan movement and must take kindly to it. In Gramdan villages the Extension officers should work with greater zeal. Make the villagers feel that this movement is good. Then this movement will be a success in other villages also.

There are many obstacles in the way of this Gramdan movement. When we go to the villages for asking a gift of the village the very persons that welcome us tell people not to offer their villages for Gramdan. Such people are generally of the merchant class. They fear that they will be denied the opportunity of becoming richer. Such persons are not well-wishers of the people. Just like air and water, the village is for all. When you go to the villages what will you tell the people there? It is not proper to say like a candidate for election "Elect me! I shall strive hard and get you all that you want. I shall take you to very heavens. If you cast your vote in favour of another man you may suffer."

Your work is of a higher order. You must educate the villagers. You must sow the seeds of self-reliance in them. Peoples Government is like Ramarajya. Rama is as much a king as he is a citizen. This is democracy and not the rule of any party. The majority party must serve the minority. There should be no party politics after elections. They should serve the people with impartiality and honesty. *(Based on an address to B.D.Os' made by Vinobaji at Jog, Mysore.)*

SPECIAL DISTINCTION

Editor,
Gram Sevak.
Sir,

It is generally understood that the Community Development programme is a people's programme and the development staff have to work with the people and for the people. We are told that all workers form a team and that no hierarchy among the workers exists. It is perhaps with this idea in mind that the village worker was called Gram Sevak. One would have accepted the other Extension workers be given some such designations but that unfortunately is not so. Gram Sevak is the only functionary who has been singled out as a 'Sevak' while others are called officers. We have the Block Development officer and then we have other Extension officers.

It is high time that this anomaly is corrected.

Kadaganchi,
NES Block, Aland,
Gulbarga Distt.

Yours etc.
Manohar Rao Allagikar,
Gram Sevak.

Bat-Chit

Villager : *Ram Ram*, Gram Sevakji, you are again late this time.

Gram Sevak : Yes, I am afraid, I could not come earlier. You see Buddhu Ramji, I have about ten villages to look after and in this heat when I have only an old cycle, I find it very difficult to keep in touch with people.

Villager : Yes, that is true, but why don't you do something about it?

Gram Sevak : We have done something but it will take time. These Village Leaders' Training Camps which you also attended last time are meant to train the local village leaders so that the pressure of work on Gram Sevaks may be lessened to some extent. But of course it takes time.

Villager : Yes, it might take time but I am sure it is worth it because in our own village a few of our leaders who attended the camps are definitely of greater help to us now and if you start doing it for every village, there will be no difficulty and you will have some more time to attend to other work.

Gram Sevak : You are right, I suppose. I was unnecessarily worried about it. It is the weather which perhaps made me a little depressed.

Villager : What is the news now that you bring us from the town?

Gram Sevak : There is a lot which I wish to tell you. Let me start first with the Panchayats.

Villager : Yes, the Panchayats are really becoming more and more important. What is the news about them?

Gram Sevak : These Panchayats used to be under the Ministry of Health but now they have been transferred to the Ministry of Community Development. It is now easier for us to get things done by the Panchayats for the village uplift.

Villager : Gram Sevakji, can you tell me how many Panchayats we have in our country?

Gram Sevak : We have quite a number and we are going to have many more. It is proposed that by the end of the second Plan period, that is, within another three years the number of village Panchayats would increase to 2,44,564. This means that for every two villages, we shall have one Panchayat.

Villager : That is really good!

Gram Sevak : Yes, that is true but our Prime Minister feels that we must do more and more. He said that we should have three things in every village.

Villager : What are those three things?

Gram Sevak : A Panchayat, a Co-operative and a School.

Villager : I am sure, our Prime Minister is right.

Gram Sevak : As for the Panchayats are concerned, we are really going ahead, but the Co-operatives, I am afraid, will take a little more time.

Villager : But what about the schools? Gram Sevakji, all of us in the villages do not want our children to grow as ignorant, illiterate peasants and we are most anxious that every village must have a good school.

Gram Sevak : What is it that we are trying to do? But you know it means money.

Villager : It may mean money but I don't think it really requires so much of money as you feel it does. Give us a teacher and we can even run the school under the shade of a tree. We won't wait for the school building to come up; I do not know how long it will take for a school to come up with the PWD butting in.

Gram Sevak : Buddhu Ramji, you are perhaps right. I forgot to tell you that our Prime Minister also believes that we should not spend too much money on school buildings in villages. The money thus saved, the Prime Minister says, can be spent on teachers and on teaching aids.

Villager : That is really good indeed!

Gram Sevak : Let us now talk something about your own affairs. How is your poultry farm coming up?

Villager : I am sure it will turn up a profitable enterprise but in the beginning I find it difficult to manage. Their feed costs so much, you know.

Gram Sevak : That is true. In the beginning, I am afraid, it cannot be helped but we are doing something about it. Our Government has prepared a scheme by which cheap poultry houses and inexpensive feeds will be made available. The experiments are already being made in different places in India and as soon as some definite results are brought out I shall tell the new techniques.

Villager : Oh, that would be a great help.

Gram Sevak : *Achcha,* I must hurry up, to the next village.

Ram Ram, Buddhu Ramji.

Villager : Ram Ram. See you again.

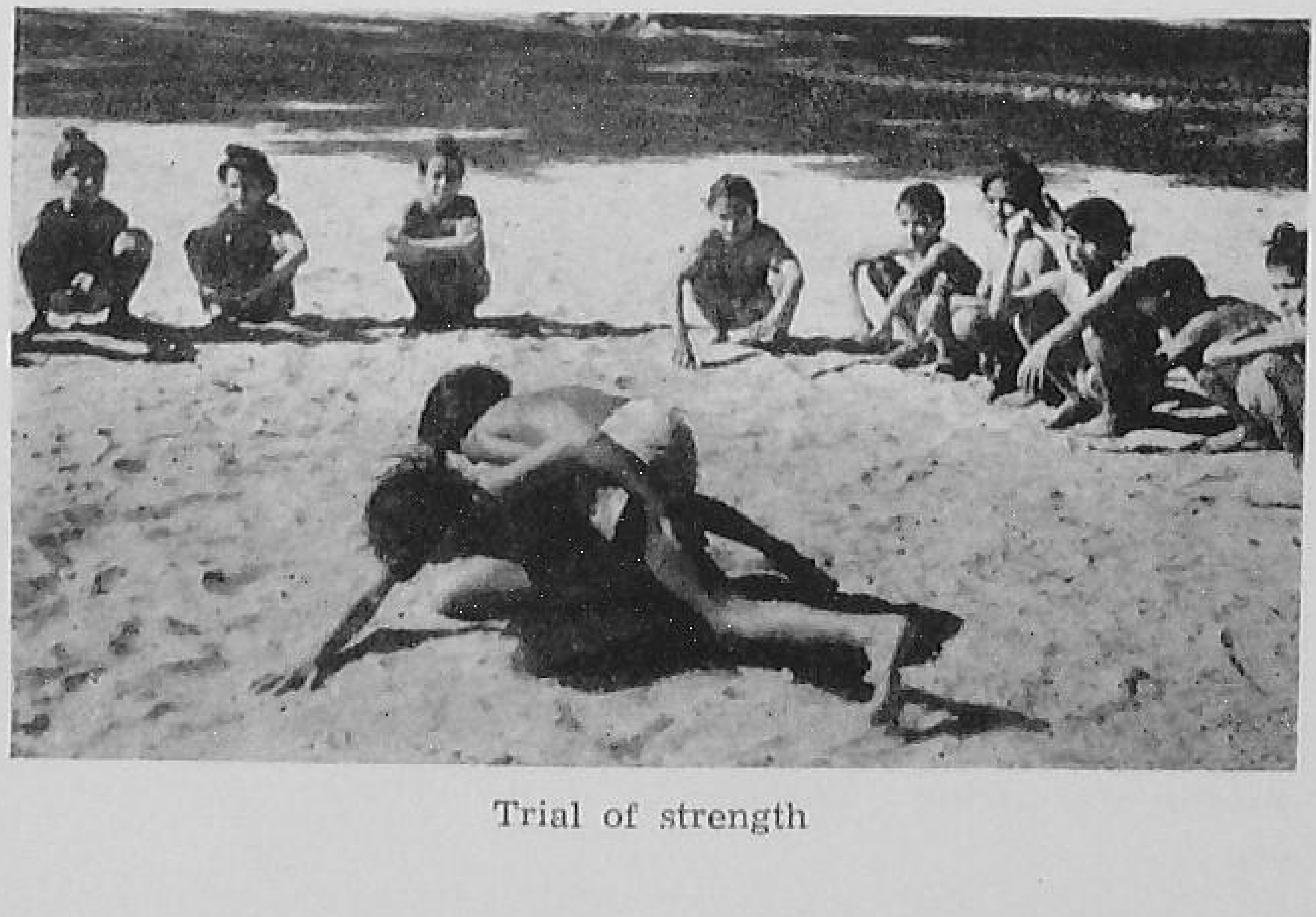
HAVE YOU HEARD THIS?

I REACHED Nandgaon on Saturday morning, as I had to organise a Village Leaders' Camp there. After warm welcome by the Sarpanch, I expressed my desire to see the different institutions in that village. First I visited the school. When I entered the school I looked up at the roof. To my surprise, I found that my expectations proved true.

In my Taluk due to heavy rains and winds, the tiles on the buildings are broken. I found this thing especially in the case of school buildings. Many of the tiles of this school building were also broken. I enquired about this. The teacher gave the usual calm reply, "I have reported the matter to the Local Board." I took pity on his answer and explained to him and to the Sarpanch who was with him, that the village itself should solve such petty problems. They need not wait on an external agency. Sarpanch was convinced of this fact. A meeting was called, to which members of the School Committee, were invited. I gave a brief talk and appealed to them to contribute some money for repairing the broken tiles of the school building.

In the beginning I declared a donation of Rs 5|-. "Ten Rupees" one man shouted. "Eight Annas" another whispered and the competition began. Within 15 minutes I received Rs 40 in cash. I handed over the money to the Sarpanch and told him to undertake the work of replacing the tiles immediately. I was satisfied that the village could solve its problem by itself, without waiting for any external help. The same experience repeated at Kolhare, and Bhaliwadi (another village).

R. R. Kamat
S.E.O. (Kolaba)



Trial of strength

INCOME SHOOTS UP FROM Rs. 100 TO Rs. 4,000

PALLADAM TALUK in Coimbatore Dt. is a dry area having an average annual rainfall of 16". The water table is very low ranging from 60 to 120 feet and even at this depth, most of the wells run dry during the major part of the year. Very often, the ryots sell away their cattle as there is not enough drinking water. The day temperature ranges from 92° to 100° F and the region is hot during the major part of the year. The area is also subjected to heavy wind, blowing from west to east between June and October every year. All these unfavourable factors together have been tending to increase the area under uncultivable waste.

The Extn. Officer for Agriculture, persuaded the farmers to take to flower cultivation to step up the farm income. The nearness of the Tiruppur Market within ten miles provided the necessary stimulus. Sri Angappa Chettiar acted on this advice. He has 7.20 acres of land and was growing in 2 acres tobacco, onion and paddy with a single well. The rest of the area, 5.20 acres was under dry cotton. The fields were all foul with weeds. The first job of the Extn. Officer was to see that the fields were cleared of the weeds and the standing crop of tobacco was properly cultivated. As luck would have it, the price of

tobacco rose that year and he got some income. He bought a 5 HP electric motor with pumpset for Rs. 1,100|- and fitted it to the well. He introduced Chrysanthemum, and Marigold. The flowers fetched him a fairly large regular income and with that he laid out his fields properly, improved the soil by admixtures of transported blacksoil and application of town compost and other available organic manures. He then took to deepening of the well which began to provide adequate water supply. He slowly cleared all his debts. The Extn. Officer then introduced Marjorum and Tuberose which proved highly remunerative. Shri Angappa Chettiar has not only cleared his debts but has considerably improved his financial status. As the well water improved, he began to raise food for his family, fodder for his cattle, in addition to growing cotton and tobacco.

Now the well commands the entire area of 7.2 acres. The farm which was giving him about Rs. 100|- per year now gives Rs. 3,500 to Rs. 4,000. He raised two acres under the above four flowers. Besides, he raised roses, cockscomb and batchler's button along the irrigation channels and borders of other crops as these are used for preparing

KADAMBAM and so are in demand in small quantities.

CHRYSANTHEMUM
(*Javanthi*)

This is widely used for puja purposes and for adorning hair styles. Red loams are best suited for rapid and profuse growth and lining the phase of the crop. It requires good and sweet water. The seed material is the suckers around the stems of the whole crop. About Rs. 15|- may be required for pulling out the material for an acre. The land is ploughed four or five times and the final pulverized soil laid into small beds. The suckers are planted 6′ apart both ways. About 20 tons of organic manures are applied as a basal dressing and 250 lb. of mixtures of nitrogen, phosphate and potash manures applied as a top dressing. Weeding is done about four times during the life period of six months of the crop. The first flush of flowers is when it is 90 days' old and flowering continues for three months. Flowers are

packed in light bamboo baskets and should be sold within 24 hours of collection. Nearly 25 lakhs of flowers can be expected from an acre and every lakh fetches about Rs. 150|-.

MARIGOLD
(*Thulukkasamnthi*)

Red loam with an admixture of well rotted bulky organic manure is best suited tor this crop. It can stand a slightly alkaline water though good growth is obtained only in sweet water. The seeds have to be raised

in a nursery. Four ounces in one cent is enough for one acre. This may cost Rs. 40|-. Seedling will be ready for transplanting in 30 to 35 days. Seedlings are planted in small beds 10 to 12 ft. broad and 8 to 10 ft. long. After 4 or 5 ploughings and harrowing and application of 50 tons of farm yard manure, the land is pruned into beds of the size stated above and planting of seedlings done. 200 to 250 lb. of mixtures containing Nitrogen, Phosphate and Potash are applied. Weeding is done 4 times. Flowering commences in 60 to 65 days and con-

tinues for 30 days. The crop is planted three times in a year, May-June, September-October, and January-February. As the flowering phase is short, the land has to be divided into small patches and planting done at intervals of 15 to 20 days to keep up a continuous supply. Actually, the farmer, Mr. Chettiar, planted 6 times in a year. The average yield is 25 to 30 lakhs of flowers and every lakh fetches Rs. 200 to 250|-.

TUBEROSE
(*Sampangi*)

Planting and manuring are similar to Chrysanthemum. Seed materials are the bulbs around the mother plant. It could be dug out and the aerial vegetative portion trimmed out prior to planting. The spacing may be 1′/1′. This is less remunerative when compared with the other two but stands in the field for two years and produces flowers almost every day. This is in good demand.

MARJORUM
(*Maruvu*)

This also occupies the field for two years and gives

(*Continued on Page 22*)

YOUNG IN IDEAS

T. Bhattacharyya.

P.E.O., Goalpara C. D. Block, Assam.

THERE HAS not been sufficient rain this year in Assam. Many areas are suffering from drought. The Goalpara C. D. Block is one of the areas which has been hit the hardest. Sali paddy, the main crop of the area, has failed to a large extent. The people are panicky, some have even taken to growing Boda paddy in the marshy lands. Wherever possible water from the rivers and tanks has been utilised to grow Sali paddy.

The situation is quite grave. Long discussions have been held in the village Leaders' Camps as how to tackle the situation. No solution has been found out, neither there are any signs of imminent rainfall.

When everybody in the area was worried, an oldman Hazi Mohammad Nirullah, of the village Ambari, in Bikali Rural Panchayat thought of a bold venture. 'Why can't we put a bund across the river Deosila, divert its water on the dry paddy fields and start cultivating paddy both Sali and Boda?' He first thought within himself. He was convinced of his idea but how to work it out? He decided to convince the villagers about his idea and seek their help. But the task was not so easy as it appeared. The villagers began to laugh, some said that the old man has gone off his head, some said that by disturbing the river Goddess the village would only incur Her wrath. But the old man was unbending. He said, "What is the point in sitting idle at home and wait for the rains? Our main requirement is water. If there is no rain, we can take water from the river. The river Goddess is like our mother. A mother never thinks ill of her sons, so there is no question of incurring her displeasure."

The poor and innocent villagers were convinced. The work was started in all earnestness. As days passed on the bund began to rise in height. On an auspicious day the stored water was diverted on to the fields. Nearly 4,000 to 5,000 bighas of paddy fields were covered with the water. After some days the channel was closed and the bund was cut so that the water flowed into the river as before. Villagers merrily began to plough the fields which a few days back was an impossible task. The paddy seeds were sown, and today the entire area is green with stout young seedlings.

A Panchayat in session

Panchayats Come Under C.D. Ministry

WORK RELATING to village panchayats, so far handled at the Centre by the Ministry of Health, has now been made the charge of the Ministry of Community Development.

The Community Development Programme from its inception has been laying stress on strengthening and expanding the representative institutional organizations, like panchayats and co-operatives in villages which alone could develop initiative, responsibility, self-reliance and co-operation among the people for planning and execution of development schemes. The Union Ministry of C.D., therefore, had been stressing upon the State Governments the need for strengthening their Panchayat Departments and for providing training to Sarpanchs and secretaries of the panchayats.

Uptil now, in the Centre and in several States the panchayats and the rural development programmes have been looked after by separate Ministries or Departments. The need for integrating the work, however, has been mentioned in the press as well as on public platforms from time to time.

Recently, the Balvantrai Mehta Study Team, which examined the working of the C.D. Programme in all its details, also recommended such integration. The transfer of charge of panchayats from the Ministry of Health to the Ministry of C.D., therefore, conforms to popular wishes as well as expert opinion.

During the First Five Year Plan the number of village panchayats in the country increased from 83,087 to 1,17,593. According to the tentative programme drawn up for the Second Plan period, by 1960-61 the number of village panchayats would increase to 2,44,564.

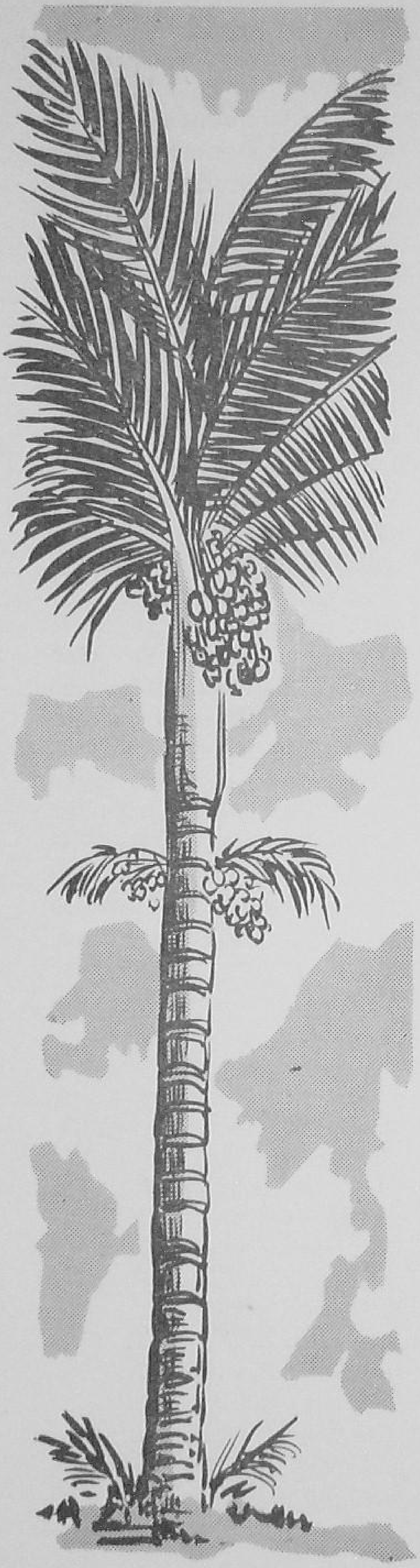
KHADI

Sir,

It is my earnest appeal to all my colleagues and Extension workers to change over to Khadi if they have not already done so. Apart from other merits and the spirit of Khadi, it is best-suited for the workers in the rural areas. Its place in our rural economy is really great. There is also a philosophy of simplicity about it. For the Extension workers who work with the people day in and day out, it will be a great help because a worker can easily win over the confidence and affection of the people if he is simple and unassuming.

N.E.S. Block,
Reningunta,
Chittoor Dt. (Andhra)
18-2-58

Yours etc.
E. Desingu Setty
V.L.W.



HOW TO GROW SUPARI

Bettlenut chewing, an .inexpensive "luxury" for millions of people, has become a part of the Indian way of life. Besides being served at social functions Pansupari is a "must" at many ceremonies.

HOW MANY of you can do without your *Pan* and *Supari*? Those of us—and there are a good many in the North and in the South—who would pay anything for a *Pan* are hardly aware of the different places in our country which produce the *Supari*. *Supari* cultivation is a specialised art.

From Bombay to Trivandrum along the west coast and in the States of Assam and West Bengal farmers can be seen going round their small farms, the average not exceeding one acre, looking for areca-nuts that are fully ripe.

With the first falling of nuts, a natural signal that all is ready for harvesting, a series of simple but ingenious operations are started. A rope is deftly thrown round the bunches at the top of tall, erect, and graceful palms, often reaching to a height of about 60 feet. This is then lowered slowly and carefully so that the nuts do not fall out or scatter.

Together, farmers cultivate an area about 2.6 lakh acres, producing every year over 22 lakh maunds of areca-nut, most of which is converted into *supari* or *chhali*. For preparing *kalipak*, nuts are harvested while still tender and later processed and cured. Internal production is, however, insufficient to meet the requirements and India has to import about 10 lakh maunds of areca-nut, costing Rs. 3 to Rs. 4 crore every year, from Malaya, Singapore and Ceylon.

Every part of the areca palm is useful. Apart from the nuts, the stem is used in making posts, rafters and beams for temporary constructions. Leaf-sheaths are used in place of plantain leaves, made into headwear for workmen and buckets for drawing water from wells and for packing vegetables for transport over long distances. The leaves are used for thatching roofs. The husk, which at present is discarded as waste, is also a valuable bye-product from which useful materials can be manufactured. The fibre from the husk yields about 18 per cent furfural. Good insulating wool can be produced out of the husk which compares favourably with foreign products like palco wool, defibrated teak bark and granulated cork. The boards made from husk compare favourably with masonite and cathrite.

The nut contains a large quantity of tannin which can be extracted and used for tanning leather, a few alkaloids of medicinal value and certain steroids, useful in the

synthesis of hormones. Red and black inks of good quality can be manufactured from the nuts.

In recent years steps have been taken by the Union Ministry of Food & Agriculture to increase areca-nut production. Areca-nut is a perennial crop and takes 8-10 years to bear fruit. The problem of making India self-sufficient in her requirements of this crop can, therefore, be solved only in the course of years.

To develop new areca-nut gardens the Indian Central Areca-nut Committee has set up nurseries in Assam and West Bengal which supply seedlings at a nominal price. Steps have also been taken to establish a network of such nurseries, each capable of distributing at least 50,000 seedlings per annum, in the States of Madras, Mysore, Bombay, Kerala, West Bengal and Assam.

THREE QUESTIONS

Sir,

May I request you to enlighten me on the following points through the next issue of *Gram Sevak*.

1. Is there any prescribed uniform for Gram Sevaks?

2. Is it permissible for the Gram Sevaks to use hat and watch while working in the field?

3. How can a Gram Sevak save himself from the huge number of reports and returns he is required to furnish?

Yours etc.
J. B. Satapathy,
V.L.W.

Athgarh C.D. Block,
Distt. Cuttack, Orissa.

Stories From Panchatantra—8

The Elephant and the Mice

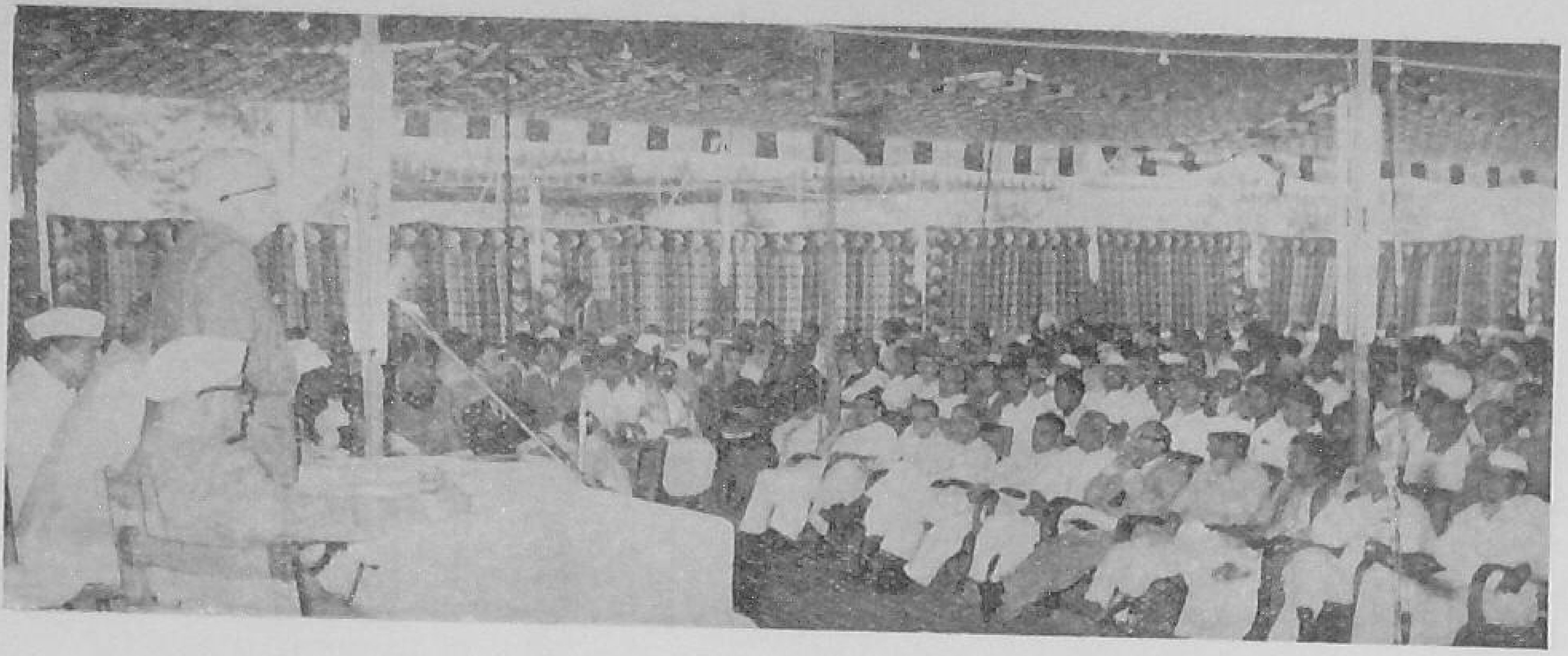
LONG long ago, there was a thriving city of beautiful palaces and temples. Once an acute epidemic broke out and since those were the days when no medicine was available for stopping these epidemics, the whole city became desolate. Most of the people died and a few that remained left the city fearing the curse of God to fall upon them if they continued to stay there.

After the city had fallen into decay, the mice became the owners of all the palatial buildings and in a very short time their number increased tremendously. The whole city was now infested with mice who had a very good time because there was no one to frighten them away.

Once it so happened that a big herd of elephants passed that way, in search of water which could be found in plenty in the nearby lake. Hundreds and thousands of mice were now crushed to to death under the feet of the huge elephants. On experiencing this misfortune the mice gathered together and their leader suggested that they should call on the elephant king, the leader of the herd and request him to save the mice from this misfortune. All of them agreed to this. The mice then went to the elephant king and said respectfully, "O' gracious king! in this area our community of mice has been living for generations. Here we have prospered through a long succession of sons and grandsons, and till now we have all been very happy. But unfortunately, your elephants who passed this way have crushed thousands of our children and grand-children. We therefore request you to ask your elephants not to pass this way and spare us our lives. The time may come when we shall be able to repay our gratitude to you." The elephant king thought over the matter and felt that what the mice were saying was true. He then ordered his elephants to take a different route and thus the mice lived happily again.

After some time it so happened that a king with a huge retinue passed that way and when he found this herd of elephants, he ordered that they should be captured. The king's servants constructed a water trap, caught the elephant king with his herd and after a few days dragged all the elephants out and tied them to trees with stout ropes. The elephant king now realised their helplessness. He thought over the matter again and then he was reminded of the offer of help by the mice. He sent word requesting them for help. On hearing this the mice came in their thousands and in a very short time they gnawed at the ropes and thus all the elephants were set free.

J. N. Bhat



A Scene from the Farmers' Forum

1st Delegate : Jai Ram Ji Ki, Bhai Sahib, where are you from?

2nd Delegate : I am Munnu Ram from Sagar in Madhya Pradesh.

1st Delegate : I am Sher Singh from Hissar in the Punjab. How is it that you look so grim? What is the matter? Are you feeling home-sick?

2nd Delegate : Home-sick? Humph! Why should I feel home-sick? I have come here only the other day and I am too old to feel home-sick.

1st Delegate : Then what is the matter?

2nd Delegate : Don't you see what are lying on the table before you? (He points towards the paper and pencil) What are they for? Do you mean to say that I will write what they want? Nothing doing. They want us to commit ourselves to higher taxes. Isn't it? That cannot be done. The Panchayat has to be consulted first before I can give anything in writing.

1st Delegate : No, Bhai Sahib, you are mistaken. This paper and pencil are not there for us to give away anything in writing. You see, many things are being discussed here at the meeting and they are meant to help us. It is not possible for us to remember everything and therefore the pencil and paper are there for us to take notes, so that when we go home, we can consider them.

3rd Delegate : Excuse me Bhai Sahib, but what they will teach us? They only talk and talk and produce lots of books and magazines which are of no use in the field. How can they advise us when they themselves have not worked in the field? This idea of bringing farmers from different parts of the country to Delhi is really a good one but it calls for some serious planning, more work and less talk.

1st Delegate : Excuse me Bhai Sahib, may I know from which area are you coming?

3rd Delegate : Oh, I am Risal Singh—a poor farmer from Rajasthan. But what I find here is a number of big land-holders and everybody is paying attention to them. Poor peasants like us should have been invited in larger numbers.

1st Delegate : Yes, but we learn from experience. You see now-a-days many farmers from our country are being sent to foreign countries like U.S.A. and Soviet Russia to see for themselves how they are cultivating their fields and getting more yield.

4th Delegate : Oh, please don't talk of that.

1st Delegate : Why not?

4th Delegate : Tell me how many of those who have gone to foreign lands have tried to apply their experiences in the field here? I give you one instance. I know the son of a big land-lord who was sent to America to see the methods of cultivation there and do you know what he did after his return?

1st Delegate : Did he set up a model farm?

4th Delegate : After he came back, he sold his land holdings and built a cinema house.

1st Delegate : No Bhai Sahib. What you say may be true but that does not mean that all those who have gone abroad have not learnt anything and have not applied their knowledge to the field.

5th Delegate : I agree with you, Bhai Sahib. This idea of sending our young farmers abroad is a good one. The Krishak Samaj is really doing a good job but its message has not reached the villages properly. Another thing. Our problem has not been properly understood yet. Take for instance the question of fixing a ceiling on the land-holdings. We hear so many things about it that we fail to make out actually what is going to happen to our lands. Government should decide the question once for all; otherwise we do not find any enthusiasm to devote all our energies to the field. I, for example, have got nearly 100 acres of land. I can easily purchase a tractor and till my field but I do not know whether all this 100 acres which I own now will remain with me.

1st Delegate : Ours is a vast country. There are lots of fallow land which can easily be brought under plough. You just give us the required facilities, like water, good seeds and manure, some money as loan and ban the cursed money lenders and intermediaries. You will see what wonders we will create. We can produce enough to maintain twice the population we have got today. (M. K. R.)

A ROOF OVER THE HEAD

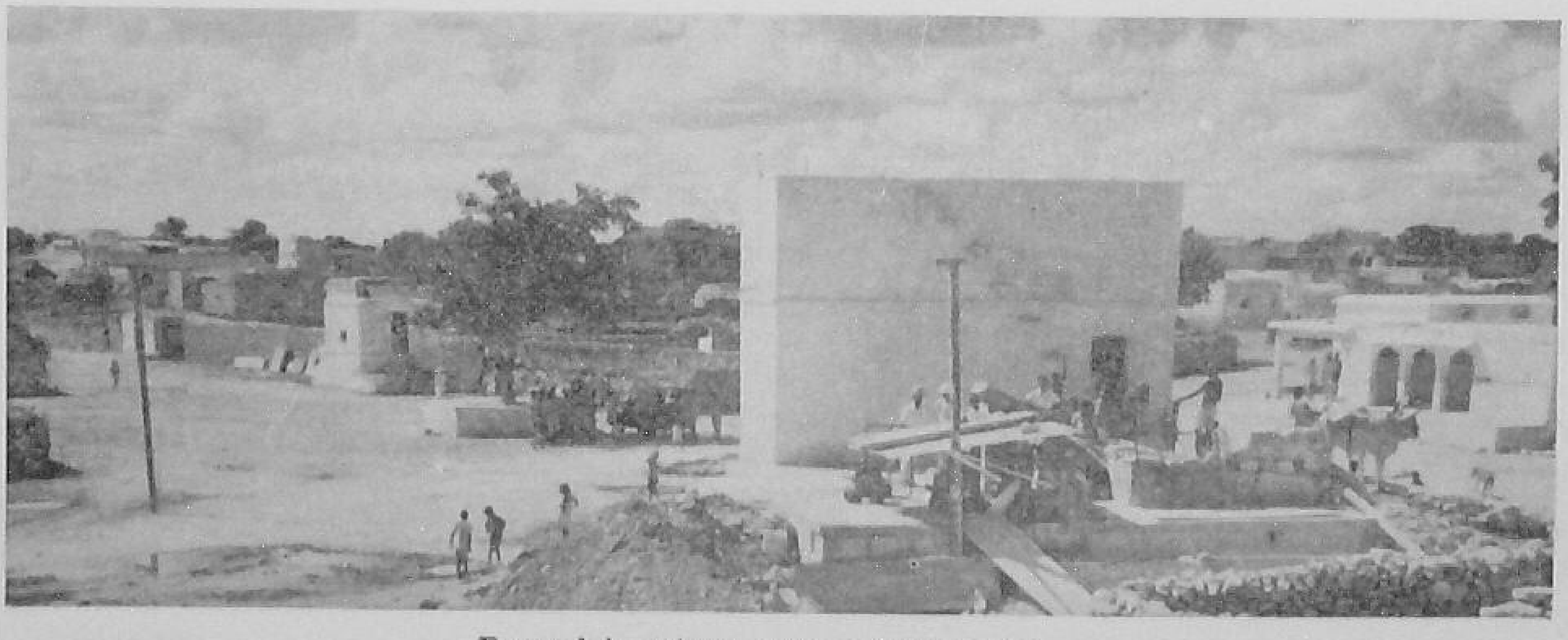
Sir,

Lack of suitable residential accommodation for Village Level Workers in the villages put under their charge continues to be a vexed problem. The V. L. W. at times, is expected to keep with him a number of bags of seeds for distribution amongst the villagers, besides such other articles as Dibbler, Boree, medicine chests, and many other articles which are supposed to remain under his safe custody. Due to lack of suitable accommodation, safe custody of the articles has become a source of constant worry.

Under the circumstances it is felt that the Government should construct quarters for them at places which would be their headquarters, failing which they should be compensated with a house-rent allowance equivalent to 10% of their pay.

Yours etc.
S. R. Varma
V.L.W.

I. D. Block, Sarojininagar.
Lucknow, U.P.



Borunda's unique water supply system

Community Action

CAREERS OPEN TO YOU

THE PANCHAYAT SECRETARY

A PANCHAYAT is a form of self-government through which selected village leaders meet in council to deal with the collective welfare of the village community. Usually a population of 1,000 to 2,000 is served by a Panchayat. The Constitution of panchayats varies from State to State. The number of members is generally fixed according to the population of the area, within the maximum and minimum limits specified under the Panchayat Acts. These limits vary from 3 to 7 members in the Punjab to 30 to 51 in Uttar Pradesh. The functions of panchayats can be classified as municipal, economic and developmental, and judicial. Their municipal powers relate to village lanes, ponds, wells, protection against epidemics, maintenance of school buildings and roads, arrangements of lighting, improvement of agriculture and handicrafts, watch and ward etc. In economic and developmental matters, a Panchayat sometimes acts as the channel through which Government assistance is received and helps the administration to extend programmes of agriculture, cultivation, development, land management, welfare, community works, etc. Their judicial powers may relate to the trial of civil suits involving small amounts and petty criminal cases.

Panchayats have their own funds to which are credited contributions from Government and local bodies. Among the taxes which the panchayats are variously entitled to levy are the general property tax, the service taxes, and taxes on land revenue, trades, professions, animals, vehicles, fairs, festivals, etc. The sources of income, however, vary from State to State.

Generally speaking, the State Governments have created a separate Department of Panchayats which is attached to the Department of Local-Self Government, etc. The main functions of the Organisation at the State level are to administer the State Panchayat Raj Act, arrange for the formation of panchayats, control their expenditure, supervise and control the work of field staff and arrange for the training of the panchayat staff. In some States, the Department has also the responsibility for distribution of grants to panchayats and for administering self-help activities. In Kerala, the Director of Panchayats also supervises public works taken up for execution from the panchayat fund and government grants.

Each State has field staff, generally at the district level, but some times also at the divisional, sub-divisional, tehsil or police station levels. Panchayats in most States, except in Mysore and Kerala, are generally served by full-time or part-time Panchayat Secretaries. In the district, the Collector or District Magistrate generally supervises the work of the panchayat staff.

WORK

The work of a Panchayat Secretary is to perform all the administrative and deve-

lopmental duties entrusted to him by the panchayat, to carry out executive orders of the panchayat, and to supervise, control and direct the work of panchayat employees. The village community is at times assembled to prepare their minds for extension and community projects work. Social-welfare programmes and educational activities are organised, co-operative activities at the village level are promoted, public works of general utility are executed, and guidance is given to the field staff engaged on the improvement of rural communications, water supply, hygiene, cultivation and cottage industries. Small savings and co-operative movements, development schemes, etc. are also promoted, and assistance is rendered in the process of making smaller people credit-worthy. A plan of production for each family in the village is, sometime, formulated and assistance may be rendered in its implementation. Arrangements for the prompt recovery of taxes are made and records of taxes collected and expenditure incurred are maintained for the inspection of outside auditors and inspectors. Subject to the provisions of the Panchayat Act, all licenses and permits which may be granted by the panchayat, are also usually issued over his signature.

Personal Qualities necessary for the job are a sympathetic temperament and willingness and capacity for rural work. Ability to organise and mobilise resources and labour is also necessary, for which a keen understanding of the needs and problems of the village community is essential. The work involves living and working in village and constant contacts with the village people. The job is suitable only for persons who are fond of village life.

Entry into the profession is by selection. In Andhra, Madhya Pradesh and Madras, panchayat secretaries are appointed by the Government in the first instance and subsequent postings and transfers are made by the departments. In Assam and Orissa, they are appointed by the Deputy Commissioner|Collector or District Magistrate. In Mysore. the Commissioner for Local-Self Government makes these appointments. Panchayats themselves are authorised to make these appointments with the approval of District Magistrates, Panchayat Officers or the Director of Panchayats|Chief Panchayat Officer, in the States of Punjab and Rajasthan. In Bombay, panchayats are authorised to make these appointments themselves. Some States, like Uttar Pradesh, have constituted selection committee for the purpose.

QUALIFICATIONS

To qualify conditions, vary from State to State. Andhra, Assam, Bihar, Bombay, Madras, and the Punjab usually employ matriculates as first-grade secretaries, and middle-pass candidates as second grade secretaries. Some of the States relax the minimum educational qualifications in the case of social workers and persons otherwise suitable. Madhya Pradesh, Orissa, and Uttar Pradesh have prescribed middle school, or its equivalent stan-

Tractor in action

dard, for these posts, while in Rajasthan literate persons, having aptitude for such work, are recruited.

TRAINING

Training is not uniform and in many States training programme has yet to be started. Assam and Himachal Pradesh have set up a regular training school for the training of panchayat secretaries; in Bombay secretaries are trained in the District Board offices: in the Punjab they are trained by the educational staff of the Panchayat Department; and in Uttar Pradesh they are attached to other panchayat secretaries for training. Madhya Pradesh and Orissa are making arrangements for their training.

The cost of training is usually borne by the panchayats, or by the Government. The duration of the course usually varies from a fortnight to three months.

The Syllabus of Studies includes the Panchayat Raj Act, village administration, village economics, land revenues, management of land, social education, social welfare etc. Day-to-day field work is an important part of training and secretaries have to acquaint themselves with all aspects of village life, rural problems and the Panchayat Raj Act.

SALARY

Salaries paid to first-grade panchayat secretaries in various States are given below:—

State	*Scale of Pay*
Andhra	Rs. 90–5–105–7½–120.
Assam	Rs. 75–5–100–EB 10–200–EB 15–275.
Bihar	Rs. 35–2–55.
Bombay	Rs. 42–2–80.
Kerala	Rs. 45–75.
Madhya Pradesh	Rs. 50–2/2–270.
Madras	Rs. 80–2½–100.
Mysore	Rs. 50–½–65.
Orissa	Rs. 40/-
Punjab	Rs. 60/- (fixed).
Rajasthan	Not prescribed.
Uttar Pradesh	Rs. 50–2–60–3–75.

EMPLOYMENT OUTLOOK

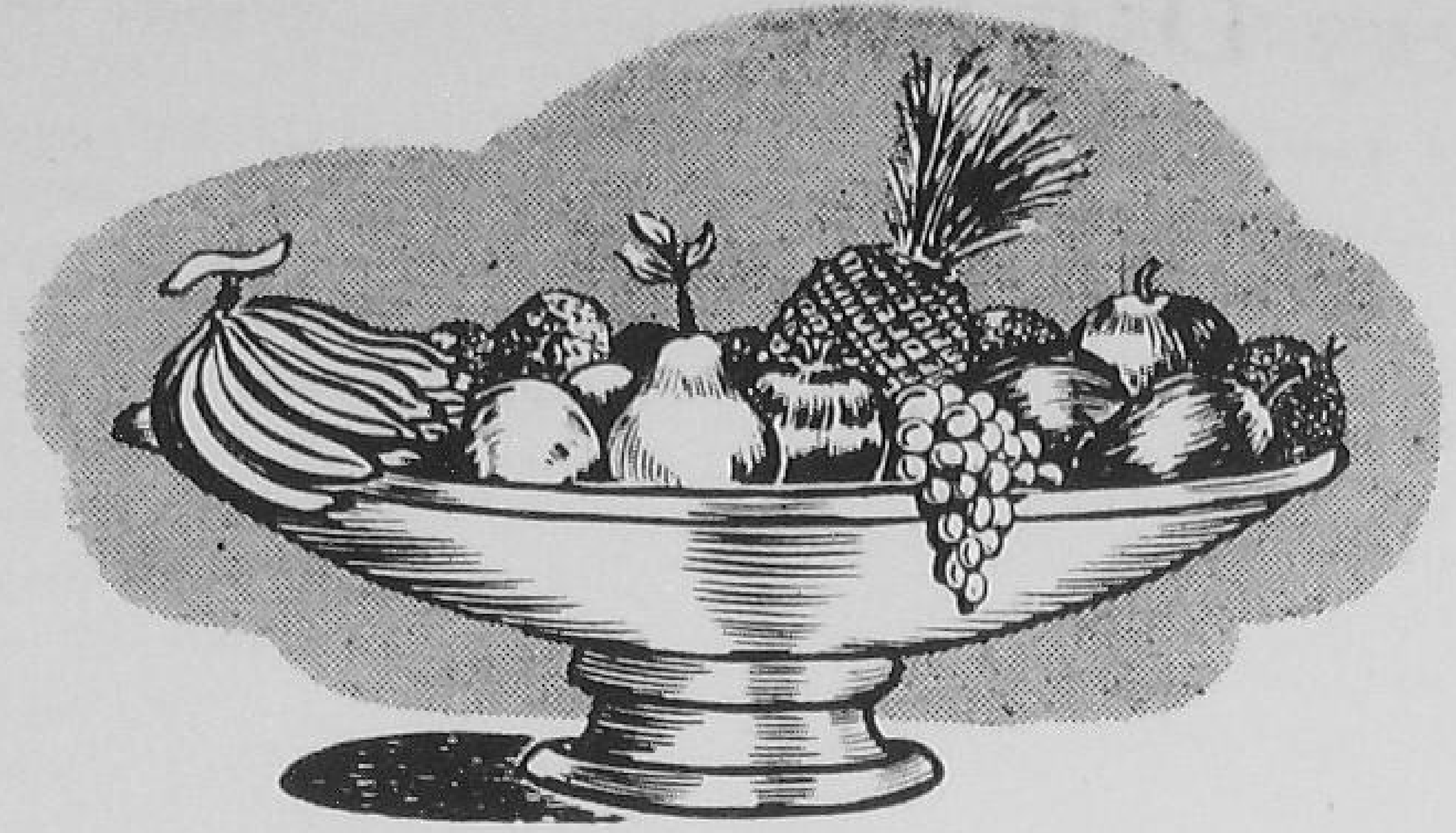
India has been a land of 'village republics' (Gram Panchayats) from time immemorial. Panchayats have, therefore, been accepted by all States as the best agency for administration and planning from below. All States (except West Bengal) have enacted panchayat legislation for the development and administration of village society.

During the first Five Year Plan the number of village panchayats increased from 83,000 to 117,600 covering 300,000 villages in the country. At present every village in Uttar Pradesh, the Punjab, Madhya Pradesh, Mysore and Kerala is served by a panchayat, and it is anticipated that by 1961 the number of panchayats will be doubled, so that every village community in India will have a panchayat to serve their common needs. It has been considered essential to provide a trained Panchayat Secretary for each panchayat, or for a group of panchayats within a radius of two or three miles. In brief, the panchayats are to be established as an effective and dynamic organisation for rural welfare and development in the country.

For further information you may contact:

1. The Director of Panchayats of your State.
2. The Employment Exchange nearest your home.

Villagers having a lane



Prepare Your own Syrups, Pickles and Juices

We are glad to publish under this new feature details of recipes for the preparation and preservation of popular Indian vegetables. These were originally issued by the Central Food Technological Research Institute, Mysore and the Director of this Institute will be glad to provide any further information which may be desired by our readers.

SELECT SOUND, fully ripe fruit, free from blemishes and rots and tough to touch. Wash it well to remove soil and other extraneous matters.

Cut the fruit longitudinally into slices and remove the seeds and inner soft pulp. Carefully peel off the outer hard surface with sharp stainless steel knives and cut the peeled slices into cubes or pieces of any desired shape and size.

The cubes or pieces of *petha* are pricked with stainless steel forks or bamboo prickers and kept in fresh lime water (prepared from an ounce of quick lime added to about a lb. of water which is vigorously stirred and allowed to settle and finally decanted and filtered). Sufficient quantity of this lime water is prepared so as to cover the entire lot of the prepared fruit. These pieces are left there for 3-4 hours depending upon the softness of the fruit—the softer the fruit, the longer is the period for which it is left. Drain off the lime water and wash the fruit pieces thoroughly in fresh, running water.

Place the prepared pieces in boiling water for about 15-30 minutes so as to make them slightly soft and capable of taking up sugar from the syrup. Drain off the water and spread the pieces on a clean white sheet to dry off some of the moisture.

Prepare the sugar syrup by dissolving 2 parts of sugar in 3 parts of water, heating to a boil, removing the scum and finally filtering through a thick cloth to get clear syrup. The quantity of syrup prepared should be equal to double the quantity of the prepared fruit. Add the fruit pieces to the boiling syrup and continue the heating process till the temperature reaches 224°F (at sealevel) or the syrup becomes sufficiently thick so as to draw into 2 or 3 threads when put between the two fingers.

Allow the whole mass to stand for overnight and then draw off the syrup through an enamelled sieve. Add some suitable essence and store it in a clean dry glass or glazed container.

On the recommendation of the panel set up by the Government of India to consider development of the fruit preservation industry, a scheme for the grant of loan to State Governments for establishment of 200 small and 5 large-scale fruit preservation canning units had been prepared by the Ministry. A provision of Rs. 55 lakhs had been made for this scheme in the second Five-Year Plan.

Science in Every Day Life

(Camphor and Vanilla)

Two RESEARCH schemes—one for camphor cultivation and the other for vanilla—have been approved by the Indian Council of Agricultural Research for the current year.

The schemes, the duration of which is five years in each case will be put into practice at a plantation or a farm at Wynad in Kerala State, one of the largest of its kind in the world. The amount sanctioned for the first scheme is Rs. 44,800 and for the second Rs. 87,830.

The object of the first scheme is to study manurial requirements of camphor trees for increasing total yields of camphor and camphor-oil contents which have a medicinal value.

The second scheme, which relates to research and development of vanilla cultivation, envisages setting up of an experimental station at Wynad.

The camphor yields in South India are also four times higher than those in the North. By raising yields through improved methods, camphor can become a supplementary commercial crop for agriculturists in South India.

Timber Substitutes for Iron and Steel

The Forest Research Institute at Dehra Dun has, according to a report, succeeded in finding suitable timber substitutes for iron and steel.

Until the time when the new steel plants at Bhilai, Rourkela and other places start production; the need will subsist for relieving the heavy pressure of industrial development on iron and steel resources. This need can partly be met by finding extensive uses for timber and other suitable material in place of iron and steel wherever possible.

At present, only the stronger and more durable varieties of timber, like sal and teak, are being used as replacements for iron and steel. Scientists working on this problem at the Forest Research Institute have developed processes which will enable certain other and more common varieties of timber also to be utilised in this manner.

The main weakness of timber, in this connection, lies in its vulnerability to attack from insects and fungi. The Mycology Section of the Institute has, it is reported, succeeded in discovering chemicals, which when used as a coating on timbers, render it immune from these attacks. It has been found that chemicals like creosote and ascu possess just the properties needed for this purpose.

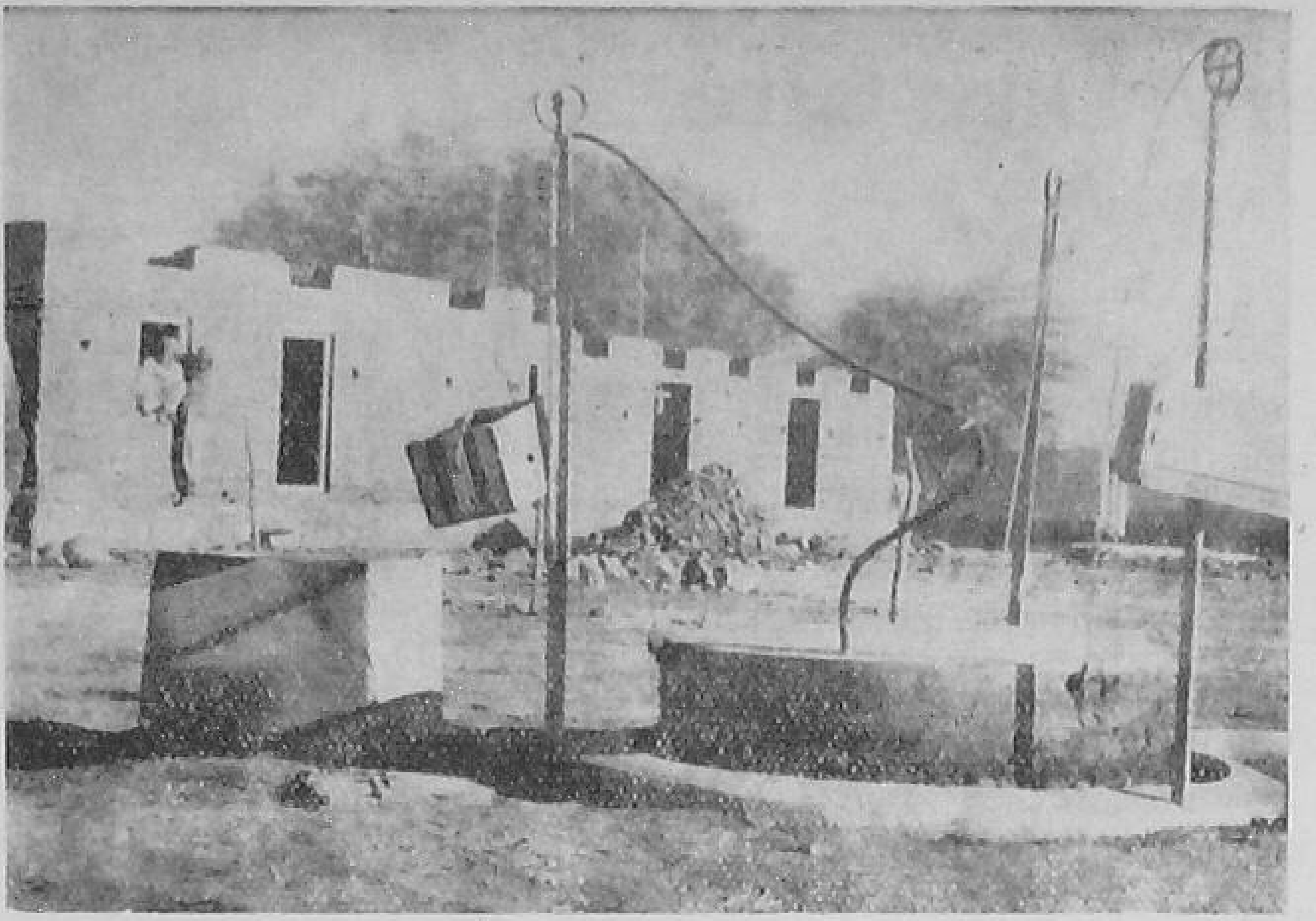
CHEAP POULTRY HOUSES

For raising production of poultry and its products—an important supplementary food—the Indian Council of Agricultural Research has approved six schemes which aim at developing cheap poultry houses and inexpensive poultry feeds.

Four of the schemes provide for a study of the utility of various kinds of poultry houses made by artisans from locally available materials. The health and performance of poultry in such houses will also be investigated.

This work will be carried out at the Poultry Production Centre, Tanjore district, Madras, the Central Poultry Farm, Ganjaria, Lucknow, the Poultry Breeding Farm, Angul, Orissa, and a livestock research farm in Bihar.

The main object is to evolve a model poultry house at a cost of less than Rs. 50. Adjustments to suit local requirements will also be provided in it.



COW-DUNG GAS PLANT

B.D.O., Pindwara, Sirohi Distt., Rajasthan

THE FIRST cow-dung gas plant was installed in village Naya Sanwada, C.D. Block Pindwara, Sirohi Distt., Rajasthan in the month of August, 1957. In this plant, burning cow dung for fuel purposes and using it for manuring of crops has been reconciled.

This village model of the gas plant is specially designed to suit conditions in village areas, has been working successfully for the last six months. It is providing a continuous source of efficient fuel with which farmers have been doing their cooking while the residue is being utilised for increasing crop productivity of a vegetable farm, established near the school building which is being run by the students of the primary school. The cost of the installation of this plant comes to about Rs. 500. No other expenditure on its day to day maintenance is required. The daily production of about 100 CFT of gas is being obtained by regular addition of the dung of four animals.

The gas is being used for cooking as well as lighting the Panchayatghar-cum-Community Centre. Two gas lamps of 60 C.P. each are being worked with this gas. The Adult literacy class and the Library of the village are getting light for 5 hours in the night every day and about 30 villagers are attending these centres regularly. The blue flame of the gas is hot and smokeless. The removal of only the heat constituents in the form of gas, makes the residue actually a richer manure than the original dung. Another point in favour of this plant is that fly nuisance is overcome, foul odour prevented and the sanitation assured.

The gas plant operates on the simple principle that when dung or any such organic matter ferments in absence of air, a combustible gas called methane is produced. In the village model of the gas plant, the fermentation tank is a bricklined well 12 feet deep and 6 feet in diameter which is filled with cowdung, made into a liquid slurry with water. This is then covered with an iron drum 5 feet in diameter and 4 feet in height, introduced upside down into the well, which serves to cut off air and provide the necessary conditions for fermentation. The gas produced, bubbles into the inverted drum which then begins to float and rise. Through an opening on the top of the drum the gas can be led to the kitchen by pipes and burnt.

Maintenance of gas production is achieved by feeding about 100 pounds of dung daily through a funnel pipe which carries the fresh slurry to the bottom inside the well. The spent slurry overflows from the top of the well and collects in a pit from where it is periodically removed for use as manure.

Production of gas normally starts within a fortnight after filling the tank with cow-dung.

Another bigger plant is under construction at Model village Doongri. The experiments to use this gas for running generator, water engines, will be made as soon as the plant is completed.

The installation of these plants would solve the problem of increased crop production in the country and to exploit indigenous sources of manures as fully as possible.

OUR MARKETING PROBLEMS

THE KHADI and Village Industries Commission has included soap-making with non-edible oils as part of its programme. Many soap making centres have been started and are in production. Many more will be coming up with the expansion of the activities in this direction. But the centres already in production find it difficult to have a good market for their soaps. The main reason for this is that people are accustomed to use the soap supplied by the organised sector, which satisfies certain conditions like a common standard price etc.

In order to push our Gramodyog product, we must also follow certain principles that will guide the centres. We must create a demand by improving the quality of the soap. This can be done by adopting common formula and setting a standard. We must grade our soaps properly and fix the price accordingly. Sometimes, we will have to give soap to merchants or co-operatives on credit and recover the money by instalments. Recognition of our soap by Government is important. Many Government institutions like hospitals require soap and the Government should purchase at least 60 to 65 per cent of their requirements from the Gramodyog centres. There must be a Central Sales Depot at each district headquarters and it must be in close touch with the production centres and must be in a position to know how much soap is in stock at various centres and what will be the production during the current month etc. The central depot must contact the various agencies and governments and meet their requirements. There should be one Marketing and Publicity Officer for each State.

Rebate on the sales of the soap will help the centres to compensate the loss that they may incur. The loan and grants are generally given to the co-operative societies or registered institutions whose heads are honorary workers. The head of the institution who has received the grants and loans on behalf of the institution, should consider that the product belongs to him and persuade the people around him in the villages and towns to buy his product. In each village there will be at least a few persons who are interested in village industries and the *sanchalak* should be in close touch with them and request them to push these products in their respective places.

Most of the villagers ordinarily do not know about the names of the particular soap. They purchase soaps which are wrapped in multi-coloured paper and when used gives good lather. More than the detergent properties, the lathering properties of soap attract the villagers. So, in order to secure a market in the villages, the soap must satisfy these conditions. The villagers cannot afford to pay Re. 0.25 or Re. 0.32 a cake. So, it is absolutely necessary that our shops should be graded not according to the percentage of fillers added to the soap, but according to the percentage of the genuine soap alone.

The centre should seek the co-operation of the local merchants. This can be achieved by giving them all facilities for marketing and allowing them a commission of 12 to 16 per cent. In certain cases, one case of soap may have to be given to the merchant with the normal commission and the money recovered only after it is sold. If all the merchants are given such facilities, our soap will find a good market. In front of each shop there must be an attractive board displayed showing the merit of the non-edible oil soap.

Besides the district organisation, the soap-making centres should open sales depots in all important villages and towns nearby and arrange for sales. The centres must contact the sales co-operative societies and try to sell soap through them. The Khadi Bhandars must also be utilised to sell soap. Other agencies through which sales could be promoted are National Extension and Community Development Blocks.

OUTSTANDING BOOKS

THE Prime Minister, Shri Jawaharlal Nehru, presented on February 24, the Sahitya Akademi Awards for 1957 for outstanding books published in the Indian languages during the preceding three years, that is, 1954 to 1956. The five books adjudged the most outstanding books published during this period were —

Language	*Name of Book*	*Author*
1. Bengali	Sagar Theke Phera (Poems)	Premendra Mitra
2. Hindi	Buddha-Dharma-Darshan (Philosophy of Buddhism)	Late Acharya Narendradeva
3. Malayalam	Chemmeen (Novel)	Thakazhi Sivasankara Pillai
4. Telugu	Sri Ramakrishna Jivita Charitra (Life of Ramakrishna Paramahamsa)	Chirantanan Ananda Swami
5. Urdu	Miir Taqi Mir (A critical Study of the great Urdu poet Mir)	Dr. Khwaja Ahmad Faruqi

The award for the outstanding book in Hindi was received by Shri Harsha Vardhan, son of late Acharya Narendradeva. The awards were given in the form of a cheque for Rs. 5,000 and an attractive copper tablet in which the name of the author, the name of the book and the year of the award are inscribed. The signatures of the Akademi's President, Shri Jawaharlal Nehru, are also inscribed on the tablet. Every year, since its inception in 1954, the Sahitya Akademi awards prizes to outstanding books published in Indian languages.

Books are eligible for prizes in 16 languages, viz., the fourteen major languages enumerated in the Constitution of India and Sindhi and English (as written by Indian authors). There are two prizes for Sanskrit, one for creative writing in Sanskrit, the other for scholarly research or exposition relating to Sanskrit, written in any language. To be eligible for award a book must have been originally published during the three years preceding the year in which the Award is announced.

INCOME SHOOTS UP FROM Rs. 100 to Rs. 4,000

(*Continued from Page 8*)

cutting almost every day. The best planting season is February-March. Preparatory cultivation, manuring and intercultivation are similar to the other crops. The cuttings of the aerial shoots of the crop leaving about 2′ from ground level may be used as seed-material. They should be planted in the nursery with a spacing of 2″ to 4″. They will be ready for transplanting in a month's time. Except clearing of weeds and manuring with chemical fertilisers once in every quarter and stirring the soil in the inter-space no other intercultivation is necessary. About 3,600 lb. of leafy branches can be had from an acre and about Rs. 800 may be obtained from an acre.

The other flowers mentioned namely, Roses, Cockscomb and Batchlers' Button are remunerative in as much as seeds and seed materials are largely in demand not only by other cultivators but also by those who are interested in home gardening. As stated above, Mr. Chettiar grows these on the borders and irrigation channels.

Mr. Chettiar's net income has risen from Rs. 100|- before the Extension Officer came into the picture to the present income of Rs. 4,000|- a year.

Books and Publications

ACCORDING TO the latest information available, the following technical publications have been brought out by the different State Governments in the regional languages. Apart from this, many of the State Governments, have translated into regional languages a number of publications put out by the Ministry of Community Development. A list of such publications is given below State-wise.

Andhra Pradesh (Telugu)

1. Community Development Programme in India
2. N.E.S.—Broadcast talk by Shri V. T. Krishnamachari
3. India's silent revolution through Community Development
4. Training for Agricultural Extension
5. Training for village service

Assam (Assamese)

1. N.E.S. Movement

Bombay (Marathi and Gujerati)

1. Richer and brighter countryside (English, Marathi and Gujerati)
2. Multi-purpose development projects for Scheduled Tribes
3. Community Development in Bombay State (Marathi)

Kerala (Malayalam)

1. Manual of Health
2. Manual of Village Leaders' Training Camps
3. N.E.S. Blocks
4. Road to Welfare State
5. Manual on Social Education
6. Green Manure
7. Soil Erosion
8. Compost
9. Paddy cultivation
10. Plant Protection
11. Manuring for improvement of plants
12. Green manures & fertility of Soil
13. Compost making
14. Tapioca cultivation
15. Vegetable cultivation
16. Kitchen Garden
17. Minimum programme to increase agricultural production
18. Artificial insemination
19. Glyricedia
20. Talks on Community Development
21. Leaflets on plant pests.

Madhya Pradesh (Hindi)

1. Manual on Social Education

Mysore (Kannada)

1. Remarks on C. D. by Shri V. T. Krishnamachari
2. N.E.S. Movement
3. Manual on Health
4. Manual of Village Level Workers

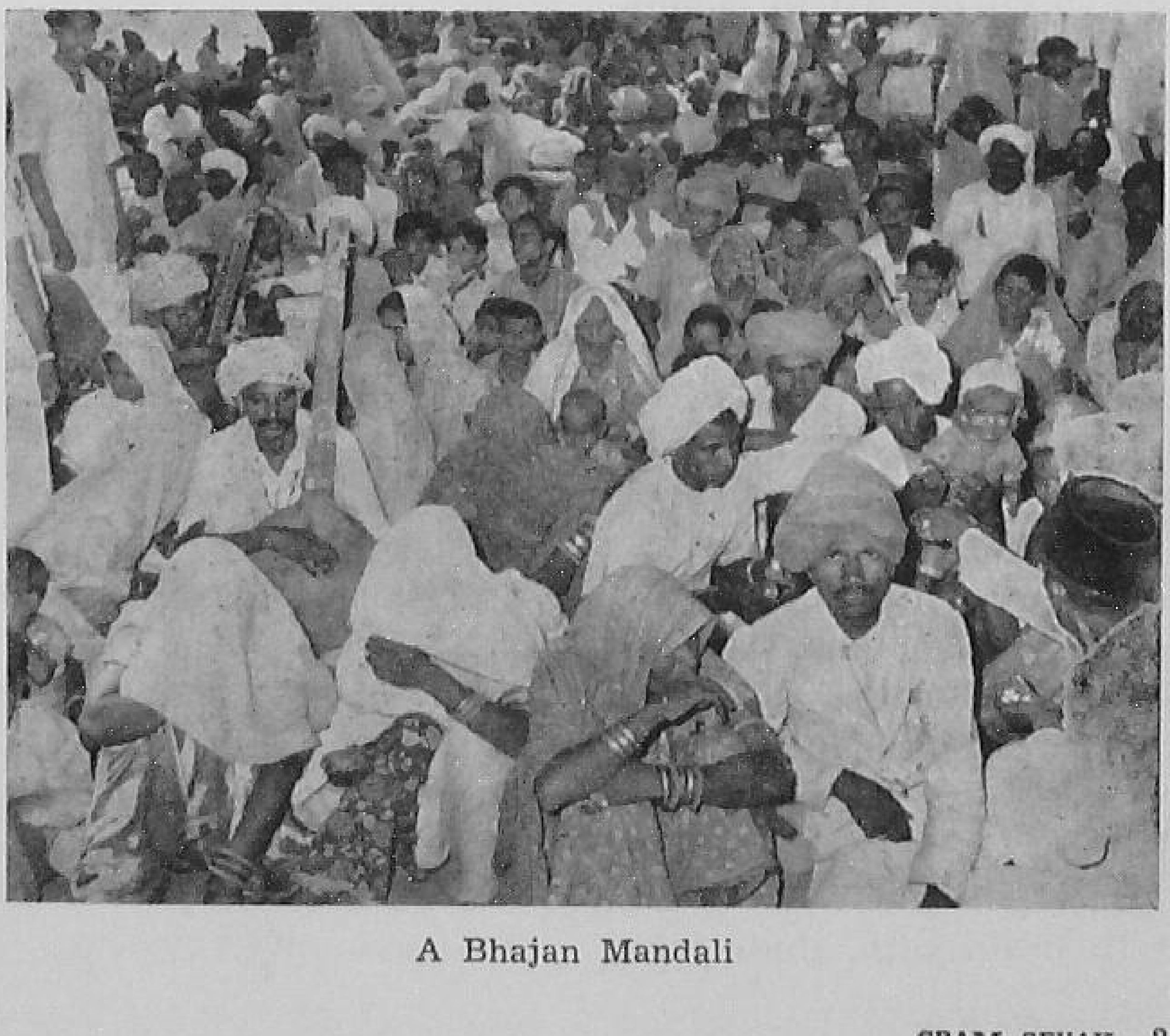
Punjab (Punjabi)

1. A Guide to Community Development
2. Manual for Social Education Organisers
3. Manual for village level workers
4. Manual for Village Leaders' Training Camps
5. N.E.S. & C.D. in Punjab

Uttar Pradesh (Hindi)

1. Gram Yuvak Sangathan-Ki-Ruprekha
2. Yuvak Geet Mala
3. Hamari Sarak
4. Yuvak Gyan Mala (30 pamphlets published)
5. Nav-Yuvak (Fortnightly journal)

(Continued on Page 24)



A Bhajan Mandali

FIELD RATS

A COUNTRYSIDE campaign to eliminate field rats which are a serious menace to crops, is likely to be launched in 1958-59. It is estimated that 5% to 10% of standing crops are destroyed by rats every year.

Punjab, Jammu and Kashmir and Andhra Pradesh have already submitted schemes for rat control in 1958-59. The scheme for Punjab, estimated to cost Rs. 1 lakh, aims at destruction of field rats, insect pests, etc., and the Centre has agreed to give a subsidy of Rs. 25,000 for it. For Jammu and Kashmir, the Centre has approved a grant of Rs. 13,000 while the rat control scheme is expected to cost Rs. 20,000.

Andhra Pradesh has a pilot scheme, costing Rs. 23,148 under which an area of about 10,000 acres will be treated with rat control measures.

Other State Governments have been invited to submit similar schemes for rat control in their regions.

The ceiling for such schemes, to be included in the grow-more-food programme for 1958-59, is Rs. 25,000.

The main methods recommended for elimination of field rats are fumigation of rat burrows and poison baiting. The minimum duration of each campaign for an area of 10,000 acres or more will be 30 days. The number of compaigns to be conducted will, however, depend on local conditions and degree of infestation of the field.

To begin with, those areas will be chosen for the campaign which are under important crops and are heavily infested with rats.

The entire expenditure on the schemes will be met by the Government of India and State Governments, and farmers will not pay anything for this work.

BOOKS & PUBLICATIONS

(*Contd from Page* 23)

West Bengal (Bengali)

1. N.E.S. Movement
2. Kishore Andolan
3. He Kalyani Nitya Aachho Aaapan Griha Kaje
4. Gram Sevaker Hathboi
5. Samaj Unnayaner Sangathaner Parikalpana
6. Samaj Unnayan Parikalpana Gana Sanjog
7. Samaj Unnayan Parikalpana
8. Gram Sevaker Chithi—Monthly bulletin

Delhi (Hindi & Urdu)

1. Five years of C.D. & N.E.S. work in Delhi
2. Poultry Development in Delhi (Both in Hindi and Urdu)

Himachal Pradesh (Hindi)

1. 5-S Young Farmers' Club
2. Jharna—a monthly magazine

Manipur (Manipuri)

1. Pregnancy & Child birth
2. Child birth
3. Children from age group 1 to 6 years
4. Children from age group 6 to 12 years
5. Do mango garden
6. Community Projects

WHY I BECAME A GRAM SEVAK

I WAS not without any job at the time when I offered to become a Gram Sevak. I had gained knowledge in all lines in Government offices having worked from the year 1939 in capacities such as Attender-cum-clerk, Inspector for supervising road and bridge works, Telephone Operator, Head Clerk in National War Front Office, and then as Personal Assistant to the Commandant of the Royal Naval Camp at Ootacamund etc.,—all temporary. I never had thought of gaining in service in any particular line for the simple reason that I did not like any Government job. I cherished in me the idea to be a free citizen. Some how I was spending the weary days in Government and allied departments till 1946, when I was selected for my present job of a Village Development Officer in the Firaka Development Scheme. Because of my experience in the clerical line, the authorities made me a clerk in the same establishment. By being a clerk in the Rural Reconstruction Scheme, I grasped the aims and objects of the Government in launching such a scheme and a new outlook was created in me and ultimately I was seized with the desire to become a Social Worker.

I am happy now, and pray Almighty for instilling the necessary spirit of service in my brother Gram Sevaks.

B. M. Chockalingam, Gram Sevak, Coonoor C. D. Block. Nilgiris Distt.

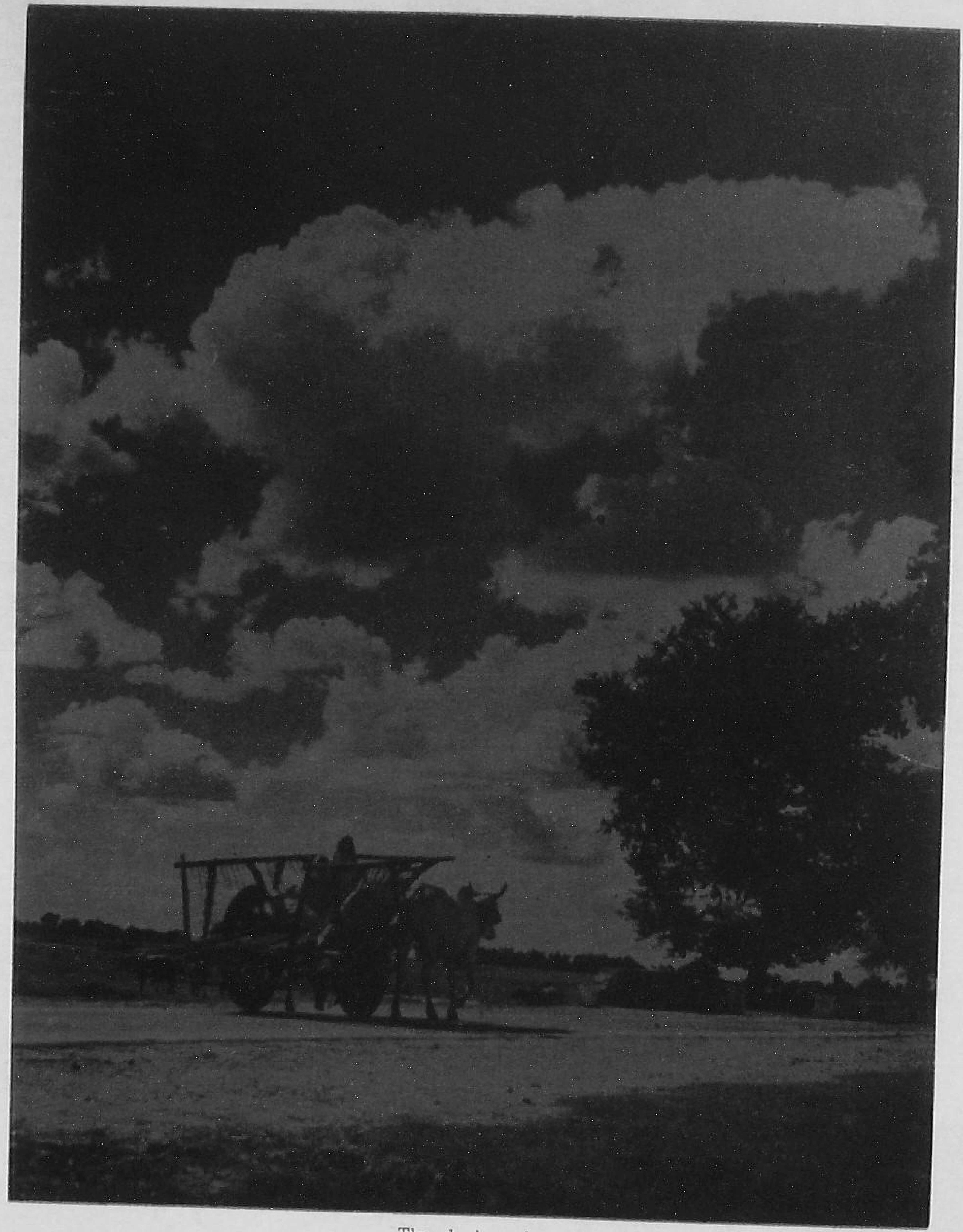
Villagers (West Bengal) being checked up by a mobile health unit

OUR HEALTH PROBLEMS

Nearly 30 lakhs of people die every year in India from such common diseases like Cholera, typhoid group of fevers and dysentries. Those who escape death are weakened for a long period and cannot put in the required amount of labour.

Our health problems are many. The chief among them are provision of safe water supply and hygienic disposal of human excreta, control of Malaria and other communicable diseases like Cholera, Typhoid, Plague, Hook-worm, etc., provision of maternal and child health services, improved housing and health education.

Since the beginning of Community Development Programme, Primary Health Centres, one for every 100 villages with a total population of nearly 66,000 have been opened at the C.D./N.E.S. Block headquarters. The Centre has a dispensary, an indoor ward of about 6 beds and some facilities for diagnosing the diseases. A Maternity and Child Welfare Centre is attached to the Centre, where expectant and nursing mothers are given ante-natal and post natal care. A Sanitary Inspector is attached to each Centre who frequently visits the villages and gives advice and instructions on how to better the sanitary condition and check the spreading of communicable diseases. The Centre is provided with a Mobile Health Van in which the Health Staff move from village to village, checking the health of the people, giving medicines and advices wherever necessary and instructing people how to develop clean habits.



The day's end

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